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impossible to describe ; up they rush to where the devil is being beaten, back they dance to the fire, around and around they fly, leaping and yelling, the spirit of the great chief (the small boy) rivaling all in feats of agility and endurance, the whole making night one hideous dream. Then, and only then, can one appreciate the novel sight witnessed on the banks of the Gila."

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### NOTES AND QUERIES.

"INJUN-GIVING." — If an American child, who has made a small gift to a playmate, is indiscreet enough to ask that the gift be returned, he (or she) is immediately accused of being an Indian-giver, or as it is commonly pronounced *Injun-giver*. The child so unwise as to regret his gift is regarded with great disdain by his playmates, who always treat "Injun-givers" with scornful looks and sometimes with wordy derision as having committed a great offence to child-etiquette.

Can any reader of the *Journal of American Folk-Lore* explain the origin of this expression. Are Indians (red-skins) prone to this habit?

In England, the children who feel aggrieved cry out : —

Give a thing and take a thing  
Is a bad man's plaything.

But so far as I could learn, English children do not use the term "Injun-giving."

*H. Carrington Bolton.*

DECORATION OF NEGRO GRAVES. — The note by Dr. H. Carrington Bolton (vol. iv. p. 267, July–September, 1891) recalls to my mind with interest my own observation ten years ago in the Negro cemetery at Columbia, S. C., to which he refers. I made the matter then the subject of remark in a letter to the New York "Evening Post" (February 24, 1881). The paragraphs which apply are those following, and they give more in detail what Dr. Bolton has made note of, showing that the custom is not yet obsolete : —

"I saw at Columbia, S. C., a practice in vogue among the blacks which exists nowhere else so far as I can learn, and is savage or childlike in its simplicity of idea. When a negro dies, some article or utensil, or more than one, is thrown upon his grave ; moreover it is broken. If you go through a dilapidated weed-grown graveyard which straggles in and out of the hollows on a side hill covering the high bluffs along the river, you will see some very strange examples of this mortuary custom. Nearly every grave has bordering or thrown upon it a few bleached sea-shells of a dozen different kinds, such as are found along the south Atlantic coast. Mingled with these is a most curious collection of broken crockery and glassware. On the large graves are laid broken pitchers, soap-dishes, lamp chimneys, tureens, coffee-cups, sirup jugs, all sorts of ornamental vases, cigar boxes, gun-locks, tomato cans, teapots, flower-pots, bits of stucco, plaster images,